

Citizenship

In the Time of Crisis

How the people of a nation behave in time of crisis decides largely whether they deserve, in the judgment of nature, to survive or perish. For the people of this Continent, the verdict will soon be known.

A citizen is a person who "belongs" to a nation, a province or a city to which he owes certain obligations and from which he receives protection and other advantages. A citizen of the United States is a person who was either born here, or who has been naturalized by a legal procedure, and who has since maintained himself in good standing with the government. He belongs to the United States and the United States belongs to him. The citizen is under obligation to contribute to the functioning of the society and the nation, and the nation is committed to regard him as a social equal of all other citizens and to look after him. But, neither the obligations of the citizens nor the responsibilities of the nation are clearly defined. Even the courts have difficulty at times to decide the nature or degree of these inter-responsibilities.

Under the Price System, the duties of American citizenship consist mainly in paying taxes, voting at political elections, observing restrictive laws, and fighting in time of war (if the citizen comes within a certain category). The benefits consist mainly of the right to chisel according to the rules of the game, the right to be tried in court if he is charged with committing a crime (provided he survives the preliminary "questioning"), the right to receive a subsistence relief if his circumstances "justify" it, the right to see those who commit crimes against him and his property punished when and if they are caught and convicted, and the right to sue others (at a price) for almost anything that he can prove as being a "wrong" against him. But, just what the citizen is to contribute to the society is vague and inconclusive; and the specified benefits to the citizen are equally vague and often dubious.

We think that citizenship implies

more than just being a citizen. It denotes an attitude of mind and a form of behavior on the part of the citizen toward the social organization of which he is a part. It implies a loyalty to and a positive and active interest in the welfare of the society. This is to be contrasted with a grasping, selfish quest after personal advantage regardless of the effect on the society or on others of the population. Citizenship implies a working agreement between the citizen and the society which will function to the advantage of both. To be effective, such an agreement must be clear and specific in its statements of the responsibilities of both the citizen and the social entity.

'Go West' Attitude

Partly because of this vagueness and looseness of the "contract" of citizenship, the American has taken his citizenship lightly. The benefits to the individual are not direct and positive, but too often subject to the arbitrary decision of local politicians or politically appointed bureaucrats. Police and fire protection, for example, are usually administered by political appointees, whose loyalty to the political party is often more influential in gaining the appointment than a qualification for the job to be done. Many of the contacts which the American citizen has with his government are in the nature of restrictions or compulsions which must be obeyed. These, along with the numerous distasteful taxes which he must pay, stimulate in him a resentment or at least an impatience with the social authority. He often thinks of his citizenship as some sort of a burden, rather than as an advantage to him.

The way in which America was settled partly explains the failure on the part of the American to take his citizenship responsibilities seriously. Immi-

grants came to this country for various reasons, but few of them were conducive to creating a mood of citizenship. Many came to escape the troubles of an overcrowded homeland; but, nevertheless, when they arrived they tried to establish here, as nearly as possible, a replica of their homeland environment. Others came because they heard it was easier to make money in America than in Europe; they came to gain a fortune that they might go back 'home' to live out their days in comparative luxury. America was an "asylum for the oppressed," a "haven of refuge for the persecuted," a land of opportunity for the greedy. Having abandoned one country, the immigrant was in no great hurry to take on another; at least, not wholeheartedly as a permanent and deep-seated proposition. There were exceptions, of course, but these were in the minority. The motivation for the expansion westward followed much the same pattern as that for the original settlement. It was a tendency to move away from an unpleasant situation in quest of a more pleasant one. Thus, Americans have acquired the "instinct" of trying to solve a problem by escaping from it. Even today many Americans are looking for a better place to go when the conditions where they are become intolerable. But, looking around, they see none.

There Is No Escape!

Let us emphasize, for the citizen of present day America, there is no escape. The problem of America must be faced by the American people and solved on this Continent, and that within the next few years.

Conditions up to now have not compelled Americans to think seriously of the meaning of citizenship. Their first concern has been to "get by;" and their next concern has been to "get ahead." When a crisis comes to the country,

the first thought of the American is, "Can I escape its effects?" then, "Can I capitalize on it?" The businessman, the laborer and the housewife all react the same way; they still think first in terms of individual security and advantage.

Two Classifications

In America, there have developed two general classifications of citizens, from the standpoint of the guardians of business enterprise. These are the "solid citizen" and the "drifter." The solid citizen is the more respected. He has gained an economic foothold in the community which provides him with a more or less preferential advantage in the game of chiseling. He belongs to a prominent church; he is a member of some businessman's fraternity or its equivalent, such as a labor union or, in the case of a woman, to a woman's club; he contributes to charity, and makes an effort to pay his debts when they come due. Some achieve greater "success" than others; but, from the washwoman to the bank president, the general pattern is the same. The drifter, on the other hand, is despised by the debt merchants. He does not have permanent ties, and does not become deeply fixated into the life of the community, where his residence is often temporary. He is not so rigid in his observance of conventions, and his loyalty to the gods of debt is frequently tenuous. He is a fly in the ointment of the banker. The solid citizen accepts social regimentation for an economic stake in the status quo. The drifter, or reprobate, rebels against social regimentation and seeks, haphazardly, to find a different way of life. Neither of these patterns provide a framework for the citizenship of tomorrow. A new concept is needed.

There is one positive thing to be said for Americans, and that is this: They will put forth any effort or make any sacrifice which they regard as necessary—provided that others have to do the same thing. This furnishes a basis for a new concept of citizenship and a new pattern of national behavior. But, the full acceptance of the necessity for a new pattern of behavior is yet to arrive.

In time of war, there appears a greater consciousness of citizenship among the people than is usually the case. They suddenly simulate a high degree of patriotism and rush forth to do their "bit." There is a rush to the recruiting stations, to the home defense agencies, to the war production plants and to the relief and welfare

agencies. Those who find nothing more useful to do, busy themselves with make-work projects, such as wrapping bandages by hand or knitting sweaters. We wonder to what extent this fervor is really patriotism and to what extent it is motivated by an adventurous desire to escape the hum-drum routine of life and to gain new social contacts. This fervor, however, is short-lived; and when wars drag on, the people weary of their simulated patriotism and want the war to end so they can get back to "normal."

Under conditions of scarcity and human toil, the great majority of the citizens have a pattern of life that is pretty much laid out for them. They must work hard to help in the production of the scarcity, and to this end they are prompted by economic, moral and legalistic compulsions. They accept the mores and conventions and the prevailing superstitions of the community in which they live. In such a society, the hard-working, God-fearing person is the "good" citizen. He needs little regulation, for the operations are simple enough for him to comprehend, and the necessity of making a living leaves him little choice of behavior. The obligations of government simmer down to keeping the lines of commerce open and to supervising the existing status of truce or belligerency with other nations.

The Crisis Is Here

But, when a high rate of energy conversion is achieved by an Area, the activities become more diversified; a higher degree of coordination is needed; a greater complexity of functions appear, most of them beyond the comprehension of the individual citizen; and a closer and more precise relationship between the citizen and his government becomes imperative.

The trend of events on the North American Continent, in the direction of greater energy conversion and more complexity of operation, indicates conclusively that its people are in the midst of a social crisis—a crisis for which they are unprepared. The first warning came in 1893, followed by a more severe warning in 1907. These warnings were not understood and went unheeded. World War I intensified the conditions leading to a final showdown. The implications of that war and of the postwar depression were overlooked or ignored by the leaders of America. Only a small group of Americans undertook to investigate the warning symptoms and to analyze the underlying problem.

The correctness of the analysis made by this Technical Alliance is now well known. But, there has continued a general failure of the people to recognize the growing emergency. There has been an attitude that the continuous chain of crises since 1929 has been abnormal states of affairs and that soon they would smooth out and everything would be "normal" again. The national leaders have been as careless about this as has the general citizenry.

'Operation Technate'

The crisis of the "thirties" was held in check with the expenditure of a few billions of dollars. The crisis of the early "forties" was met with the expenditure of a few hundred billions of dollars. And now we face a greater crisis than ever before. The old palliatives will not suffice; there can be no hope for a return to "normalcy." The only solution is to meet the problem face on, and to advance into a new social state on this Continent of North America. The form of this new social state is already designed, in accordance with the impelling demands of a high energy civilization. Technocracy has prepared a blueprint for the social operations of the entire Continent. On this blueprint, the Area, its people and its operational set-up is designated as the Technate of North America.

In the Technate of North America, the citizen of the Continent will have a Contract of Citizenship. This contract will specify his responsibilities as a citizen and the benefits he will derive from the society. It will be a working agreement between the citizen and the social organism as a whole, sufficiently comprehensive and clear that there will be a maximum of tranquility and a minimum of confusion.

In general, the responsibilities of the citizen will be these:

(1) Prepare himself for life and function on the Continent. This will mostly occur during the first 25 years of the person's life.

(2) Report for regular physical and psychological examinations.

(3) Do his share in the operational function of the Continent.

(4) Refrain from sabotaging operations, from committing crimes against the welfare of other citizens, and from engaging in acts of treason against the Technate.

The Technate, in turn, will guarantee to the citizen:

(1) Protection.

(2) Economic security—the right to consume an abundance.

(3) Health care.

- (4) High educational opportunities.
- (5) Relief from toil.
- (6) Wide opportunities for recreation, self-expression and worship. These guarantees will not be just "ideals," but they will be functional realities; they are part of an engineering blueprint.

This is the social objective of Technocracy, resulting from a survey of the resources of North America and from a careful analysis of the facts pertaining to the Continent. It conforms to an engineering design for Continental operations derived from these facts. No other social plan produced on this Continent, or off it, can provide as much for the citizens of North America. So far, none of them even pretend to.

We Must Prepare

To achieve this high status of citizenship, Americans must achieve victory in the greatest social conflict of all time—the conflict that is now upon us, between the Old and the New. It means that we must abandon the traditional concepts of yesterday and start out with a fresh new design of living built upon the facts which science and technology have gathered for us. The fight will not be easy, and victory is not yet assured.

It is naive to suppose that the new social order will be quietly delivered to us before breakfast or that it will be left by a mysterious Santa Claus while we sleep. In view of the price men have had to pay in the past for minor social gains, we can hardly expect that the greatest social advancement of all will come without effort, or without paying the devil.

Technocracy, in predicting social change on this Continent, is not creating it; technology and the large-scale use of extraneous energy are doing that. We are no more creating this social change than does the weatherman create the hurricane which he predicts. Like a hurricane, social change is sweeping upon us. We cannot prevent it, but we can prepare for it. The necessity of immediate action is already upon us.

The changeover may be very nasty and the price we pay for it high; or, it can be much less drastic—depending upon whether it is anticipated and accepted, or ignored and resisted. The crisis that is here calls for the highest order of citizenship on the part of the population of this Continent. That citizenship is now in the making and gaining momentum.

Technocracy Shows The Way

Technocracy has shown the change coming and has determined its cause

and its direction. Technocracy has defined the change in measurable terms, and has described the next most probable social state on the Continent of North America. Technocracy has always exhibited the greatest patriotism and the highest statesmanship in its endeavors to make the changeover as easy as possible on the people, on the resources and on the equipment of the Continent. Technocracy shows the way for the citizen to go in achieving America's destiny and in gaining a glory that will never be forgotten.

Those people who struggle only for a little more private advantage in the mud of the Price System are not the citizens of destiny. Their petty desires and struggles will help blacken the pages of the history of this crisis. They will be recorded as the social slag in the advancement of civilization into the coming new era. In contrast to them is the new citizenship that is in the making—a citizenship that identifies itself with the destiny of the Continent.

The basic pattern of the new behavior which shall constitute tomorrow's citizenship is the device "One for All and All for One." The individual must recognize that he is not alone and cannot be alone, that his life and welfare is tied in with the life and welfare of all his fellow citizens. When he understands this, he will seek the welfare of all, if for no other reason, in order that he may have the highest standard of living and freedom for himself which the Area can provide. To each the welfare of all the other citizens will be a matter of conscious concern and of habit. And, since every cell in the organism is of importance in the operation and the being of the whole organism, all citizens collectively will be devoted to the welfare of the individual. Thus, there will exist an intimate and positive mutualism among the citizens, such as could not be in a competitive society. There will be an opportunity for people to be friendly with one another without each suspecting that the other is out to gyp him in accordance with the best techniques laid down by Dale Carnegie.

The design that shall serve as a blueprint for the transition through the crisis, and which will channelize the behavior of the citizens into simplified concerted action, is Technocracy's Program of Total Conscription. With this as a guide, the citizen need not dissipate his enthusiasm and energy in ill-defined and uncoordinated actions. Total Conscription provides him with the easiest and "nicest" means of meeting the crisis, of overcoming the ob-

stacles and of installing the Technate.

The citizen who adapts to Total Conscription acquires the attitude and the direction needed for the citizenship of tomorrow. He becomes a positive, dynamic force in the crisis. The unity which many people going in the same direction manifest will multiply many times the social force of the individuals acting separately. It will make the movement to America's destiny compelling and irresistible. The citizen will then *belong* to the age of technology, and the future will reflect from his eyes, for he will be looking ahead, not back.

The Citizen of Destiny

This citizen will identify his personal destiny with the destiny of North America. He will not let personal ambition conflict with the operation of the social mechanism. He will not attempt to divide the society into factions, with the special interests of some opposed to the interests of others. He will not join a minority pressure group which seeks to gain special advantage for that particular group at the expense of the rest. He will not indulge in the acrobats of juggling opinions in the forum or at the polls, as a means of solving social problems. He will not sit idly by waiting for someone else to assume responsibility for social affairs while he merely grumbles and criticizes. His citizenship will be exhibited in his way of life. His behavior will synchronize with the operations of the Continent.

Translated into terms of action which are capable of immediate application, these are some of the things that the citizen of destiny will do; perhaps not all at once, but just as soon as he is able to make the adjustments:

(1) He will streamline his citizenship activities and coordinate them with other citizens headed in the same direction. The best way he can do this is to join Technocracy and identify himself with it through symbolization and function. This is the only social vehicle available to the New America. If he doesn't get into Technocracy, where is he? He is only standing deep in the mud of the Price System with no place to go but down.

(2) He will abandon those ambitions and pursuits which are strictly a part of the Price System, and which will not carry over into the culture of the Technate. He will no longer think in terms of Price System security beyond the requirements of keeping alive. He will put his eggs, all of them, in one basket—the war-chest of the Technological Army of the New America.

When the New America arrives he won't need his Price System nest-eggs; and if chaos gets here first—it won't matter.

(3) He will endeavor to learn more about the nature of the society in which he lives. He will want to learn about its physical basis and how it operates, about the Continent on which it is located, about the people which live in it, about the interferences that stand in the way of social advancement and about the technological design for the New America. He will want to learn to think scientifically. This information about himself and his society and this training can be gained from his active participation in a Technocracy Study Class. Where else?

(4) He will discipline himself for function in the Technological Army. He will train himself to follow the direction of Technocracy in its strategy for achieving the new social order; and he will train himself to help in the execution of its tactics. He will realize that no job is too small for him if it is done well and if it fits into the work of the whole. He will not let himself become impatient at those times when progress seems slow; but will remember that even dripping water will wear away stones and eventually cause an avalanche. This discipline he will gain from earnest functioning in a unit of Technocracy.

(5) As a part of this discipline, he will learn to harmonize his efforts with those of others going in the same direction. He will place the great social objectives of Technocracy above his little personal likes and dislikes. He will not let personality conflicts sabotage the gain and the functions of his Organization. No matter how much he may be annoyed by the personality of the Technocrat next to him, he will pull with that person so long as the goal of both is the New America.

The installation of Total Conscription will not immediately place everyone on an equal basis with all others nor at once equalize the contributions required of the individual citizens. It will, however, set the trend in that direction. When an emergency exists, those people with the necessary functional qualifications who are available must be used. As in war, not all soldiers are called upon for equal sacrifices, but those who are able to do the job at hand must do it, and some must pay a higher price than others. As in case of disaster or epidemic, doctors and nurses must give more than the average amount of service; so, in the

case of Total Conscription, those with managerial ability and technical training will be called upon to do more than those who lack these qualifications.

Social equality of all citizens and an equivalence in the standard of living will come with balanced load operation, not immediately with the first installation of the mechanism of transition. Realizing this, the citizen will not feel imposed upon if he is working to ease the hardships of coming social change, while his neighbor indulges in meaningless but enjoyable pastimes. He will not complain if his functioning is more strenuous than that of the next citizen. Nor will he feel slighted if his achievements are not as spectacular as those of someone else; for, we are all on the same team and, after all, it is the victory of the team that really counts, not the private accomplishments of the individual.

The door to this new, dynamic citizenship of North America is open. The way is well defined. But, no one is going to force you into this citizenship. The initiative must come from within, and you must pass through that door on your own power.

The day of the Price System is fading, and the dross of the Price System must be abandoned with the system itself. A bright new Era is soon to dawn on this Continent; and those who anticipate the dawn and prepare themselves for it will welcome the day, for in it they will be at home. But, where will be those people who stick with the Price System?

Citizenship in time of crisis is the acid test of the virility of a population. How the people behave at that time decides largely whether they deserve, in the judgement of nature, to survive or perish. For the people of this Continent, the verdict will soon be known.

That your Landing in the New America may be a happy one, Technocracy invites you to become a citizen of destiny in this time of crisis. How about it? —Wilton Ivie

TECHNOCRACY

What?

Technocracy was built in North America by North Americans. It is composed of North American citizens of all walks of life. Technocracy membership is a composite of all the occupations, economic levels, races and religions which make up this continent. Membership is open only to North American citizens.

When?

Technocracy originated in the win-

ter of 1918-1919 when Howard Scott formed a group of scientists, engineers and economists that became known in 1920 as the Technical Alliance—a research organization. In 1933 it was incorporated under the laws of the State of New York as a non-profit, non-political, non-sectarian, membership organization.

Where?

There are units and members of Technocracy in every State in the U. S. and in all Provinces in Canada, and in addition there are members in Alaska, Hawaii, Panama, Puerto Rico and in numerous other places in the Armed Forces.

Why?

Because there is no room in America for unemployment, WPA, CCC, adulterated foods and drugs, buried patents, communism, chiselers, charity, depressions, dictators, debts, fascism, financial worries, foreign isms, greed, graft, interest, inflation, inferior goods, illiteracy, insecurity, loan sharks, lousy housing, malnutrition, misrepresentation, misinformation, mortgages, profiteering, poverty, pie in the sky when you die, dishonest politicians, quack doctors, paupers, race riots, red tape, swindlers, sweat shops, slums, slavery, watered stocks, etc., and Technocracy can show you why.

How?

1. Become a regular reader of at least two of the field magazines:
The Technocrat 12 issues \$2.00
8113 S. Vermont Ave., Los Angeles, Cal.
Northwest Technocrat 12 issues \$1.50
813 Pine St., Seattle 1, Wash.
Great Lakes Technocrat 12 issues \$2.50
843 Belmont Ave., Chicago 14, Ill.
Technocracy Digest 12 issues \$2.50
625 W. Pender St., Vancouver, B. C. Can.
2. Become a 22nd degree North American by taking a trip through Technocracy's factual, fascinating, scientific, 22 easy steps of instruction.


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and Investigate its Program

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